think the Ladákis show much inclination to join the Moravian congregation. A Roman Catholic Mission has more recently been established here, and may possibly prove more successful, as a proselytizing agency, for apparently, there exists an extraordinary similarity between the mystical ceremonial of the Lamaistic ritual, and that of the Romish Church. Religious considerations apart, the Ladákis would do well to adhere to the faith of their forefathers, for Christian Missionaries will never agree that Christianity and polyandry can exist together, they will therefore induce their disciples to drop the practice, though on the day that polyandry ceases to be general, the sun of the country's prosperity will set for ever. Polyandry and Lamaism most effectively check the increase of population, and the consequence is that every one is fairly well off, the people are happy and crime is rare. With a non-Buddhist population, all this would be changed, the country would be rapidly overpopulated, and the people steeped in poverty, misery and crime. The three acres, a cow and a wife principle may be well enough in countries having a landed gentry to be despoiled, or vacant lands to be taken up, but for Ladák, where there is no land to be got, and no country suitable for the emigration of a surplus population, it would amount to an economic error, to encourage the introduction of any innovation, having an undeniable tendency towards the ultimate abolition of the practice of polyandry.

[105]

MOLE--SHmeya or rmeya. Ladákis think that a mole on a woman's face is a beauty.

MONK--Láma (general,) geylong (a full monk), geytshul or tsunchhung or chhungjung (a neophyte), but see under heading "Láma."

MOP--sumba. In Ladák a mop is made by fastening on to the end of a stick, a piece of sheep skin, with the wool left on it.

MORNING--hngamo (general), ngeema tsikSHar (sun, rise) ngeema-tsalm breakfast time about(10 o'clock). ngeema ngeenggung (mid-day). For "good morning," the word "joo" is ordinarily used; but if a layman addresses a Láma, or when one Láma wishes another "good morning," the word "chhaktshal" is used.

000 "Sprin ak'or!" said the people, "Clouds are gathering!"

651 /195/ After the autumn labors had been substantially completed, and the grain had been threshed and brought in, Namgyal traveled to Leh in order to pay in to the state treasury the taxes gathered by him as gopa. At the same time he wanted to sell a foal that he had reared. He likewise had to make some purchases at the Leh bazaar.

The business matters in Leh were soon completed. The tax computation was found to be correct, in many cases the unpaid taxes were granted a delay, and for this time the Wasir, a cultured, understanding Hindu of high caste, dispensed with the customary strong measures of coercion brought to bear upon negligent taxpayers. He praised Namgyal's wise measures taken during the time of distress. He knew and valued the Dragshos as a reliable and industrious official. The beautiful young horse which Namgyal brought for sale to the bazaar found a buyer in no time, and so Namgyal prepared himself for the journey home.

674 625 Then it happened during his last stroll through the streets of Leh that he unexpectedly found himself amidst a throng of excited people. He heard shouts: "Skunma! Skunma! Thief! Thief! Hold the thief!" A tussle, jostling to and fro, shouting, swearing, and four or five men were seized by the native policemen and taken away, then the crowd dispersed. Namgyal went to his temporary lodgings in order to prepare himself for the journey back to Kalatse. He was just about to saddle his horse when a native policemen, an Indian, came and took him to the police station. There he was received by the Indian police sergeant Gobinath who had the most evil reputation for his arbitrariness, corruptibility, and cruelty. Namgyal asked why he had been arrested--they had handcuffed him immediately--whereupon Gobinath answered, he himself should know that best, otherwise they would soon make it clear to him. Now Gobinath led Namgyal into the police prison where he personally interrogated him. He, Namgyal, was strongly suspected of having committed a bold robbery, or at least of having helped with it. It was not till this moment that Namgyal learned from the remarks of Gobinath that the dwelling of an Indian merchant on the bazaar had been broken into. The thief had broken a hole through the poorly constructed brick wall from the neighboring grounds /196/, and in this manner he had entered the room concerned. He had stolen turquoises, pearls, and silver to the value of several hundreds of rupees.

Gobinath said that someone had asserted having observed

6; Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

the face is always marked with lines and wrinkles. In fact, none of them can be said to be handsome, and the old women are quite hideous; the only redeeming point is the look of honesty and smiling good humour to be recognized in almost every countenance. In those parts of Láhaul in which there is most admixture of Hindú blood, the blending of the two types is very clearly distinguishable.

General character of the people of Láhaul and Spiti.

Mr. Lyall thus describes the character of the people of Láhaul and Spiti:—

"The character of the people is solid and conservative; their power of united action is considerable, as will be seen from the description I have given of the arrangements in force with regard to *begár* and common expenses; they seem to me not quick-witted, but eminently shrewd and sensible. Though they show great respect to their hereditary nobles and headmen, they would, I believe, combine at once to resist tyranny or infringement of custom on their part. The headmen have certainly been hitherto very careful not to offend public opinion. They have few ideas in respect of manners; when holding a court or a meeting, I have often seen the whole assembly burst into a roar of laughter on my making a mistake in the language of a ludicrous character, and a man would fill and light his pipe under my nose on similar occasions without thinking of asking leave. But these same people answered all my questions very carefully, and carried out my orders with great fidelity. Murder, theft, or violent assaults are almost unknown among them,* and they seem to me to be fair, and often kind, in their dealings with each other; on the other hand, I agree with Mr. Heyde in considering the standard of sobriety and chastity among them to be exceptionally low. Drinking is a common vice in all cold countries, and the want of chastity is accounted for by the custom of polyandry in Láhaul, and of celibacy of younger sons in Spiti, which leave a large proportion of the women in both countries unmarried all their lives. In spite of these two frailties the Botis seem to me (like the Scotch country people, who are also subject to them) to be an eminently religious race; they seem to think that to withstand these particular temptations is to be a saint, and that in ordinary men who do not aim so high, to succumb is quite venial. The lives of their saints are full of the most austere acts of virtue and mortification of the flesh commencing from the cradle, which are certainly calculated to make the ordinary mortal abandon the task of imitation in despair; and their religion, though it fails here, has, in my opinion, considerable influence for good in their minds in other respects; more at least than the forms of religion practised by other races, Hindú or Muhammadan, have at the present day in the parts of Hindústan with which I am acquainted. This is not surprising, as the moral teaching to be found in the Buddhist books is of a very high kind: the love of one's neighbour is one of its principles, and this is extended to include even the brute creation. So, again, though good works are balanced against sins, yet their worthlessness, when not done in a humble and reverent spirit, is recognized. In regard to veracity I have found them superior to Hindús; in hearing law

* Of late years the people of lower Pattan, in Láhaul, have got a character for picking and stealing from merchandise in their hands as carriers; but they are a race apart, of mixed blood and religion, descended for the most part from criminals from other countries, who took refuge here from justice in former days. Besides they have been demoralised lately by opportunity and impunity.

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

dom to divine where the truth lay. Sometimes an accused would have to draw a red-hot iron through his hand or take a stone out of a pot of boiling oil. If he did this without injury, he would be in the clear. (The legends persist that there was a secret art for protecting the hands against such ordeals.) Sometimes the judge, when confused by the evidence, would cast lots instead and in that way determine on which side the truth lay.

Capital punishment in Tibet was cruel—pushing red-hot irons into the temples, hurling the convicted person from a great height, smashing his joints with a hammer. In Ladakh, when a temple was spoliated or a person horribly murdered, the guilty one was either crucified or bound hand and foot, weighted with stones, and thrown into the Indus to drown. The usual punishment for crimes—whether adultery or theft—was whipping, fine, or imprisonment. There was a mounting scale of fury which society directed against the thief. For the second offense of stealing, he lost his left hand; for the third, his right hand; for the fourth, he was drowned in the Indus.

At Leh I inquired about these practices, and I learned that they are now mostly history. They are history not only because the Kashmir law is an ameliorating one but because the Buddhist religion has made a vast difference in the lives of the people. Thus I could find in Leh no modern record of a crime of violence—murder, manslaughter, rape, assault and battery.

"Don't put too much reliance on the absence of rape," a junior officer laughingly told me. "The resistance point of the average Ladakhi woman is pretty low."

"How about killings?"

"None."

"Assaults?"

"None."

"Not even between husbands in polyandric families where several brothers must share one wife?"

Ju Le, Ju Le

"Oh, the brothers often get filled up with *chan*[1] and shout at each other and argue, but they do not come to blows."

Buddha taught the principle of non-violence; and it so molded the character of the people that centuries later non-violence was a working standard even in the hurly-burly of a great caravan center such as Leh. I could find modern records of thefts but few other crimes.

Leh is on a historic caravan route that leads not only to Yarkand in Sinkiang but to Lhasa in Tibet. It thrived when commerce thrived; it had depressions when war or bandits or jealous politics diverted the stream of trade. Wool, silver, felts, tea, candy, skins, velvets, silk, gold, carpets, musk, coral, borax, jade cups, salt came down from the north. Cotton goods, shawls, brocades, opium, indigo, plumes, shoes, pearls, ginger, cloves, pepper, honey, tobacco, sugar cane, barley, rice, wheat, corn came up from the south. The large serai—about a half block square—where the caravans stopped at Leh still stands. The bazaars where the goods were sold or haggled over, the market place where men searched out new trade missions, the place where ponies were bought, sold, or rented—these are still there. People swarm through the L-shaped bazaar of Leh as they did a century or two earlier. A few of the shops are open, the merchants sitting on their haunches in small stalls weighing out walnuts or ginger, haggling over mule bells or turbans, measuring out three yards of cotton cloth.

But the ancient hum of the market is gone. Many of the stalls are closed. Their heavy wooden doors have been swung shut and fastened with padlocks. No longer are great caravans loaded with merchandise coming down from Yarkand in Sinkiang and Demchok in Tibet. In August 1951, there was some trade trickling over the Tibetan border. But it was slackening. There was none from Yarkand, for the Russians had closed the Sinkiang border. Yarkand merchants, who had picked their way over high passes to visit Leh, were now marooned. They could not return to

[1] [Barley beer--Analyst]